

Duplicate of T. 1662 (9.)
Elisba's Visit to Gilgal, and his healing the
Pot of Pottage, symbolically explain'd:

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A
S E R M O N

PREACHED BEFORE

The Warden and College of All-Souls,

IN THE

UNIVERSITY of OXFORD,

On Friday the Second of November, 1759.

BEING

The Anniversary of the Founder's Commemoration.

L O N D O N :

Printed for JAMES RIVINGTON and JAMES FLETCHER,
at the Oxford Theatre in Pater-noster Row.

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For the purpose of the
British Museum

A

S E R M O N

PREACHED BEFORE
The William and College of All-Souls



THE Anniversary of the Founder's Commemoration.

L O N D O N

Printed for James Harrison and John Harrison
at the College, William and College of All-Souls

[This is the end]

ADVERTISEMENT.

THE preacher of the following Sermon hath had no hand in it's publication; it having been sent to the Press entirely without his knowledge. This will be allow'd a sufficient reason for not presuming to affix his name to the Title-page.

By what means it hath been convey'd to the Public, very few of its readers will think themselves concerned to enquire. It may be proper however to take notice, that, as soon as it had been preach'd, it was thrown aside, as having served the duty of the day, and as being, from the very particular occasion of it, of no farther use for the pulpit. Afterwards it was very readily given, without any conditions, or the least desire of having it return'd, (in its foul copy, for it had

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never

never been fairly transcribed,) to the first person who requested the perusal of it. This may be a farther Apology for its *anonymous* publication, as well as for any inaccuracies which may be discovered in it. Those into whose hands it hath since fallen, have agreed in observing, that there was more *Cheerfulness* and *Good-humour* in it, than generally happens to the share of a Sermon. And this must be the Apology for publishing it at all.

The Editor hath taken the liberty to add two or three notes to explain a few passages, which would not otherwise be very intelligible to those who are not acquainted with the History of the Society, for whose audience the discourse was originally and solely intended.

LONDON,
29 December, 1759.

II Kings, iv. 38.

And Elisha came again to Gilgal, and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

IN this, and the three following verses, we have an account of *Elisha's* coming to *Gilgal*, and of a transaction which happened during his stay there, which may afford much proper matter for our meditation on this festival; wherein the piety and munificence of our Founder, and his zeal for the honour and service of God and Religion, are to be commemorated by us.—The spirit of *Elijah* was now fallen on *Elisha*; who succeeded not only to the mantle of his master, and the office of chief Prophet in *Israel*; but to the patronage of Learning, and the superintendence of the societies dedicated to
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the promotion of it. He seems to have been excellently qualified for the discharge of such a trust, from his indefatigable industry in his care and attendance on them ; his public spiritedness and a generous contempt of all mean and interested views ; and, above all, a courage and constancy not to be terrified from doing his duty by the frowns of power, or the prevailing faction of the Priests of *Baal*, equally the enemies of all Learning and true Religion. His visits to these schools or societies of the Prophets were frequent ; not only to this at *Gilgal*, but to those of *Bethel* and *Jericho* ; and were always attended with some act or other of charity and beneficence. We see him, in the passage I have read to you, feasting the young students who sat before him ; in another place, (ch. vi.) we find him promoting the better accommodation of one of their Colleges by new and more convenient buildings ; and working a miracle for the furtherance of that undertaking. The Sons of the Prophets had observed that the place where they dwelt was too strait for them. *Let us go, say they, unto Jordan, and take thence every man a beam, and let us make a place there where we may dwell.*

dwell. Their master *Elisha*, at their first request, attends them. *As one was felling a beam the ax-head fell into the water ;* but, at the command of the Prophet, the powers of gravitation were suspended, the iron swam upon the surface, that the work in hand might suffer no intermission. In like manner the meeting at *Gilgal*, (the history of which we are now about to consider,) passed not without a miracle, wrought for the preservation of the lives of the whole assembly. We have an account of it in the following words : *And one went out into the field to gather herbs, and found a wild vine and gathered thereof wild gourds his lap-full, and came and shred them into the pot of pottage : for they knew them not. So they poured out for the men to eat : and it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot ; and they could not eat thereof. But he said, Then bring meal : and he cast it into the pot ; and he said, Pour out for the people, that they may eat : and there was no harm in the pot.*—The whole passage has indeed a plain and obvious meaning, in its literal interpretation ; but I

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can easily persuade myself, that some more abstruse and figurative sense may be intended by it; something more than barely to inform us of this transitory visit of *Elisba* to his pupils, and of his healing their *pot of pottage*. Sure I am, however, that an easy application to the purposes of our present meeting may be drawn from it; and though this may appear, to the graver part of my audience, merely as an excursion of fancy and imagination, let it be considered that, as we are not at present settling any important and disputed point of religion, such an excursion may be apologized for from the cheerfulness and festivity of the occasion, on which we are assembled together.—But I shall first beg leave to make an observation, or two, on the literal and historical sense of the account before us.

We see in it, as hath been hinted before, a most amiable picture of the character and conduct of *Elisba*. He was endued with all the gifts and graces that could adorn and dignify the prophetic office. He had been taught at the feet of *Elijah*; and had attended him, not only as his scholar, but as his friend and constant

stant companion, the partner of his labours and persecutions. From such a course of discipline he soon became thoroughly accomplished in all the prophetic learning; and acquired that patience in affliction, and perseverance in duty, which were to support him when his master and patron should be taken from him. When that event happened, he was favour'd by heaven with a double portion of the same spirit that had accompanied *Elijah*. The power of God was mighty in him, in his working of miracles and his insight into futurity. And yet, these supernatural endowments, so plentifully bestowed upon him, did not make him imagine that the common and ordinary cultivation of the human mind was to be neglected. It was an opinion reserved for the times of modern enthusiasm, that the best qualification for receiving the extraordinary and divine graces, was an utter neglect and contempt of all human accomplishments. The prophets of old time *waited patiently for the Lord*; and the inspiration from above was always bestowed upon those, who laboured more abundantly to prepare themselves to be the worthy receivers

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of it. No wonder then that *Elisha* should watch with such care, and sollicitude, over the seminaries of their education; that he should enquire diligently into the progress of their studies: and, by his personal visits, distinguish their several proficiencies, and endeavour to kindle amongst them a laudable industry and emulation. He knew well of what importance they were to the Jewish Church; that the communication between God and his chosen people was kept up by them, and how deplorable the state of that nation must be, if (according to the complaint of the Psalmist) *There was not one prophet more, or not one among them that understood any more.* §

But his care over them was not confined to their literary improvements. Men who had dedicated themselves to the purposes of religion and literature, were, in consequence of the course of life they had engaged in, excluded from exercising those arts and professions which supply the body with a due share of the necessities and comforts of food and rayment. These, we may suppose indeed the schools of the prophets were *commonly* furnished with from an

allotted portion of the tythes and offerings of the people ; and no doubt the good offices of *Elisba* were frequently employed in over-seeing the business of collecting, and dispensing them. But *extraordinary* cases might happen, which might require his more particular interposition in the œconomy and support of their household. Such was that which lies before us in the words of the text : *There was a dearth in the land.* The usual supplies of provision had failed, and the difficulties of finding a maintenance for so large a family were increased, perhaps so far as to interrupt their studies, and endanger the dissolution of the Society. On these, or such like, apprehensions *Elisba* hastens to *Gilgal* in order to apply a remedy to their distresses. And he is no sooner come thither but he gives the following generous, and hospitable, orders to his attendants for preparing the entertainment : *Set on the GREAT Pot, says he, and seethe pottage for the sons of the Prophets.*

It would not perhaps be easy for Us to frame to ourselves a more amiable idea of the exercise of, what I think may not improperly be

called the *visitatorial office*. It was now lodged in the hands of one, who watched over the societies committed to his care, *for good and not for evil*. He interfered, indeed, sometimes, as in the present case, *uncalled for and unappealed to* : But this officiousness, we may suppose, occasioned no complaints, no murmurs, from the members of the college at *Gilgal*. He was so far from being burthenome to them that he came to feed their necessities. His visits or, (shall we call them so ?) his *visitations* were so far from distressing them, that plenty and health (even though a miracle were required for the preservation of it,) were the consequences of them.

Such are the observations which will naturally occur from the slightest consideration of the history before us ; but a nearer contemplation of it may possibly afford us a view of some still more interesting particulars to the purpose on which we are assembled.—And here we must premise, that it was no unusual thing for the prophets under the *Mosaical* Dispensation to express their instructions or revelations, by visible signs and tokens. Thus the parable instead of being
spoken

spoken or deliver'd in words, was frequently acted, or, if we may so say, exhibited in dumb shew. We have frequent instances of this in *Ezekiel*. Thus to express the judgment of God on *Jerusalem*, the Prophet is commanded to shave the hairs of his head; to divide them in three parts; to burn one of them in the fire; to smite another with a knife; and to scatter the third in the wind. This was to be performed in the midst of the city, *that it might be a sign unto the people.* (ch. v.) The like may be observed (ch. xii.) of his removing his household stuff from his house, to typify the captivity of *Zedekiah*: And his not mourning for the death of his wife (ch. xxiv.) to intimate the calamity of the Jews to be irretrievable by any sorrow.—Of what then shall we say can the *Pot* in the text be properly a sign unto us? It hath served already the substantial purpose of hospitality, and festal entertainment, to the students in the prophetic science; might it not further serve to shadow forth to them, and to us, the expediency and usefulness of founding societies of Religion and Learning; the great service they are of to the community in general; the danger of admitting any disagreeable

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and unprofitable members, or any corruption of life and manners, into such societies; and the necessity of a speedy and wholesome remedy for such disorders. That the *Pot* was no improper emblem of a society, or community of men, may appear from a parallel passage in *Ezekiel*; in which it is made use of to represent the city and inhabitants of *Jerusalem*. For thus the Prophet is commanded to take up his parable; *Thus saith the Lord God, set on a Pot, set it on, and also pour water into it. Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder, fill it with the choice bones**. It follows afterwards, in the application of these words, *thus saith the Lord God, Wo to the bloody city, to the Pot whose scum is therein, and whose scum is not gone out of it †*.—And here I need not caution my present audience against taking offence at the homeliness or ludicrousness (if it may seem so) of this allusion. The antient poetry, (and the prophetic style, and manner of representation, approach very nearly to the poetical,) abounds much in similitudes drawn from low and common life; and owes to them a great part of that

* Ezek. xxiv. 3, 4.

† Ibid. ver. 6,

beautiful

beautiful simplicity, which we seek for in vain amidst the delicacy and refinement of the best modern writings.

To pursue then, without farther preface, the figurative sense of this transaction :—*There was a dearth in the land*, it seems, when *Elisha* ordered his servant to *set on the great Pot and seethe pottage for the Sons of the Prophets*. A scarcity of Learning, and an utter neglect of religious Instruction, by which Ignorance and Infidelity soon become the distinguishing characteristics of a people, are the most pressing occasions for instituting these collegiate seminaries, or schools of the Prophets. It is then that the Prince, the Priest, or the Patriot, who sincerely intends the welfare and prosperity of his country, will look round him, (if God hath given him the ability for undertaking such works of beneficence,) and collecting together those whose capacities may best qualify them to receive and impart instruction, will knit them together by these social connexions, as best suited for their mutual improvement and edification. A society of this kind may surely not unaptly be alluded to by *Elisha's* emblem of the *Pot of Pottage*; in
which

which the several ingredients, wholesome indeed and nourishing in themselves, may yet receive an increase of those salutary qualities, and a proper degree of favouriness, by their being well *seethed* together. In this manner we may suppose the first founder of such a community, or the first *setter on of the Pot*, will form his society, or collect the ingredients of his mess; that he will, as *Ezekiel* expresses it, *gather every good piece, the thigh, and the shoulder, and fill it with the choice bones*. But as man is subject to mortality, and as such societies are generally not reducible merely from the mortality of their members, they are therefore to be constantly replenished by new adoptions; and in these the same care is to be applied as in the original institution. And this we have signified to us in the ensuing verse. *And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred them into the Pot of Pottage: for they knew them not*. Here, we see, the charge of supplying the Pot with proper ingredients was entrusted by *Elisba* to the care of others. How ill they performed this office, and the bad consequence

quence of their ignorance and indiscretion, will deserve our particular notice. That they should go out, and gather *wild gourds*, and shred them into the Pot by lap-fulls, without any assurance of their wholesomeness, or agreeableness to the other herbs or fruits of the mess, shews them to have been very careless of the lives and health of themselves and their brethren. It is hinted indeed, as a sort of excuse for them, that *they knew them not*; but though this may acquit them of any malicious intention, it is very far from justifying their conduct. They ought to have known them; and if they *knew them not* at first sight, they ought to have *examined* them thoroughly, and have enquired concerning them from those who had better opportunities of being acquainted with their qualities. The consequence of their neglecting to do so, was that the whole feast was infected with the poison of them: *There was death in the Pot*; as it is here very emphatically expressed; and, when they *poured out for the men, they could not eat thereof*. Such will be the state of a collegiate society when its original wholesome principles have been vitiated by corrupted careless or subrogations

of it's members. It must be imputed to the imperfection of human nature, that though man is said to be a social being, yet particulars are frequently to be met with, in whom the heart and head are far from being completely furnished with the social virtues. In some, the gloomy reservedness of the soul starts back from all friendly intercourse and communication ; unless with objects of the same dreary complexion. In others, the qualities of malice and envy are more active and industrious, and consequently more mischievous ; but an union between these two sorts of men will always form an association the most destructive to the peace of society ; and, in a literary society, the influence of it will be directed to depress, or assassinate, every degree of superior merit and capacity. "I would be lost labour to gather of *such gourds by lapsfuls*, and *shred them into the Pot*. Their qualities are of a fermenting and diffusive nature ; and a very small portion of them is sufficient to destroy all the happiness, and disturb all the quiet, of a life of learning and contemplation. *Where envying and strife are, there will be confusion and every evil work.*

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But though the social ease and happiness of a collegiate institution may be the more immediate consideration at the seasons * when it's deficiencies are to be supplied, yet it ought to be remembered, that the bad effects of an improper assortment of it's members do not terminate merely in domestic confusion and disquietude. It may be observed, from the part of scripture we have been considering, that a society of this kind is not instituted barely for itself, unconnectedly with a relation to the community in general. The *Pot*, we must take notice, is to be *poured out for the people*. Every poisonous ingredient of it, therefore, may be of the most extensive ill effect. When malice and envy, a love of strife and dissention, by thus seething together, become the settled habits of the soul; or when societies of this sort are so thoroughly degenerated from the designs of their institution, as to be the nurseries of idleness and ignorance, of vice and irreligion; the public taste will soon perceive that there is *death in the Pot*, and that there is nothing to be

* The election of Fellows and Scholars at All-Souls College, begins always on the Morrow of All-Souls, viz. Nov. 3d.

expected from such establishments, but national as well as domestic animosity, schisms in the church, and factions in the state.

But for these distempers, whenever they infect a society, it is hoped there may always be a remedy. The cure performed by *Elisha* was effected, as it seems, after a miraculous manner. And indeed the grace of God, *who maketh men to be of one mind in an house*, and restraineth every untuly will and affection, is in many cases the only restorative for such disorders. But, where the distemper is not desperate, something perhaps may be done by natural means; and indeed we see that the Prophet, tho' secure of assistance from heaven, did not omit the application of them. *Then bring meal*, says He; *and be cast it into the Pot; and be said, Pour out for the people, that they may eat: and there was no harm in the Pot.* The remedy, to all appearance, was a very mild and gentle one; and seems to have been intended to operate merely by overbalancing the noxious qualities of the *Pot* by an extraordinary access of such ingredients as were of a more wholesome and nutritive nature:—Fit
admonition

admonition to all, whose concern it may be to attend to it, that they learn how to *overcome evil with good*, and to counter-act, if it be possible, even the wild goursds of malice and envy, with the kind and lenient virtues of gentleness, compassion, and forbearance.

But the chief point of instruction to be drawn from this infusion of the *meal*, seems to be the hint it affords us of the necessary qualifications of those who may be substituted to supply deficiencies in these societies of religion and learning. And here it is sufficiently intimated in general, that they ought to be such as nature, and that share of education they may have already received, have formed for the purposes of the social and collegiate life. A caution which should never be neglected at these seasons, as well to support and continue the credit and reputation of a society, as to over-balance (where that may be unfortunately necessary) any disreputable circumstances that may attend it from the less agreeable part of it's members. For these purposes they ought to be of such dispositions as may mix well with the mass of mild and social tempers, among which they
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may be so happy as to be infused ; or even such, as may sometimes serve to heal and reconcile the most disunited and discordant humours. It was said to the first disciples of our religion, *ye are the salt of the earth* ; whereby it was intimated, that it would be expected from them, and their doctrine, that the minds of men should be well seasoned and preserved from the general corruption of the world. In the same figurative view, and in allusion to the representation before us, one would always hope, that our new associates should be as *meal to the Pot* ; endued with all the softening, complacent, and healing qualities. In a literary society it will likewise be further expected, that they should contribute to the common stock their due proportion of reputation for genius and industry. It cannot indeed be supposed, that to be merely blameless and inoffensive, either in learning or morals, should be a sufficient recommendation to a partnership in such communities. For though it is said in the close of this relation, that after *Elisha* had cast in the *meal*, *there was no harm in the Pot* ; it is not to be inferred from hence, that to be barely

ly *harmless* was the utmost of its praise and commendation. The original *pottage*, before the *shredding in of the gourds*, was far from deserving so mean and insipid a character. It was wholesome and cherishing to the stomach, as well as tasteful and savoury to the palate. And the virtues of the meal, which was thrown in afterwards, were so abundant and powerful, that the poisonous juices of the gourds were corrected and overcome by them. And hence indeed *there was no harm in the Pot*, because the baneful qualities were all dissipated and vanquished; but this was not all; the salutary and nutritive ones still remained undiminished, or perhaps had acquired from the *meal* a farther increase of their relish and efficacy.

I have now done with what I have been willing to imagine to be the general design of this symbolical representation. The few reflections that have occurred, in taking a view of it, are such as have arisen from the subject itself, wherein the disorders *commonly* incidental to collegiate bodies of men are very significantly pointed out to our observation. — Happy are we of this house, that, through the good providence

vidence of God, they are not, with any propriety, more immediately applicable to us!

But the solemnity of this day, and the ever-to-be-revered memory of him, who is the peculiar subject of it, will necessarily bring our reflections home more closely to Ourselves.— And here we may begin with observing, that there are some circumstances attending the life and character of CHICHELEY, which seem to bear a *more than imaginary* resemblance to those of the prophet *Elisha*. He had the happiness to be conducted, in his first steps into the paths of Religion and Learning by that renowned Prelate*, the attention of whose life was directed to the service of his country by the most munificent patronage of both. By *THIS Elijah* he was made choice of as one of the earliest ornaments of that *school of the prophets*, which had been newly established by him; and from his example, which he had the opportunity of contemplating, for some years, by a personal intimacy and correspondence, he caught the same love of letters, and

* *William of Wykeham, the Founder of New College in Oxford:*

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the same ambition of being their Patron and Supporter. When his Founder was taken from him, he seems to have succeeded to all his literary and academical cares; and his speedy advancement in the church most plentifully enabled him to discharge them. His success in the world, and the smiles of a court, did not make him forget his obligations to the university; but he frequently looked back upon it, with the most affectionate regard, as the source of his merit, and, consequently, of his preferment. From hence flowed his liberality to the poorer scholars of the society in which he had been educated; and another more extensive bounty to those of the university in general*: And from hence likewise those extraordinary privileges procured

* Donavit academiae ducentas marcas, a tribus artium magistris, duobus regentibus, uno non regente quotannis eligendis, sub juramenti religione custodiendas in cista publica e qua academiae ad usum publicum centum solidos, cuilibet collegio quinque marcas, magistro artium quadraginta solidos, licentiato et bacchalaureo in qualibet facultate duas marcas, scholari unam, mutuo accipere liceret; ea lege, ut singuli pignore idoneo interposito prius caverent, idemque, pecunia infra mensem solutioni praestitutum non redita, distraheretur. *Arthurus Duck, in Vita Chicblaci.* — He established a chest of the like sort for the peculiar use of the society of New College. *Vide librum B. sen. procurat. in arch. univ. Oxon. fol. 98. b. et librum F. fol. 25, 26.*

by him for the graduates of both the universities*. But still, after all these *subsidiary* favours, he could not but observe that there was *a dearth in the land*. Urged on, as he declares himself†, by this motive of pity and compassion for the distressed state of the church and the clergy, in imitation of *Elisha* in the text, *he came again unto Gilgal*; not, indeed, like him to *set on the Pot* to relieve the *present* necessity, by one or two occasional entertain-

* Optime porro de academicis meruit constitutione illa in synodo Londinensi, eo rogante, edita, de beneficiis ecclesiasticis in eos solos conferendis, qui graduum academicorum insignibus ornati essent. Quod illi summi beneficii loco habuerunt, eique gratias immortales saepissime eo nomine egerunt, &c. *A. Duck ubi supra.*

† In proemio ad statut. coll. Omn. Anim. — And the following account, given by his biographer *Arthur Duck*, corresponds herewith.

Infederat jamdiu Henrici (Chichlaei) animo propositum constituendi insigne aliquod ecclesiae, religioni, bonis literis, nominique suo monumentum in academia Oxoniense, quam pius alumnus ornatissimam esse cupiebat. Etenim exhaustis tam publicis, quam privatis fere omnium facultatibus ex belli Gallici diuturnitate, tanta erat tum temporis academiae illius vastitas et solitudo, ut aulae et hospitia pleraque olim studiosis refertissima inquilinis carerent, et ex multis academicorum millibus, quae eo olim convolaverant, ne unum superesset; quod ipsi, literis ad Henricum et patres in synodo convocatos missis, graviter jam deplorabant. Ut igitur literas inopia publica afflictas munificentia sua sublevaret, &c. — He then goes on to give the history of *Chichley's* foundation in Oxford.

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ments, but in that enlarged and figurative sense, to which I have applied the history before us, to form an establishment which should be the nurse and support of religion and literature to latest posterity. For this purpose he collected together a proper number * of those, whose reputation and abilities he well knew would do honour to his infant foundation; and to these, (as he doubted not their inclinations of associating to them men like themselves,) he entrusted the care of completing his society. That *his* nomination, and *their* election, were made with the greatest propriety and observance, may be concluded from that happy succession which, in the ensuing generations, hath been derived from this auspicious beginning. *Once* indeed, (in the general confusion of the Nation,) the *wild* *gourds* were *gathered*, and *shredded* in amongst us *by lapsulls*; but so prevalent were the virtues of the remaining seeds of the original constitu-

* Richardum Andrew Legum Doctorem et Cancellarium Cantuariensem in custodem praeficit, viginti viros lectissimos, ex universo academicorum coetu, socios constituit, iisque viginti alios in societatem suam cooptandi potestatem fecit. *Arch. Duck,*
- *in Vita Chichester.*

tion, that the new ingredients soon forgot their noxious nature, and acquired all the salutary and nourishing qualities.

The time would fail me to relate particularly how plentifully our society, thus instituted and conducted, hath been *poured out*, in every period since its first establishment, to its own honour and the profit of the church and commonwealth. It shall be left, therefore, to every one's particular contemplation, to recollect that long catalogue of worthies, who have gone forth from us to the ornament of every learned profession: And it will not escape us, at the foot of this account, that even in the present age, Justice and Religion will acknowledge themselves obliged to us for some of their ablest and most respectable supporters.

It might likewise be enlarged upon, how much the members of this house, antecedently to their being *poured out for the people*, have done honour to its foundation, in what may be called more peculiarly their literary and academical capacity; by promoting the instruction of this place, and as patterns of eminent learning and ability in it. Even now, we behold

hold with pleasure the plan of University Education enlarged, and the Knowledge of the Laws and Constitution of our Country brought within the circle of it, by means of an institution which had its rise within *our walls* *, before a munificent benefaction ensured its duration, and gave it the sanction of a public establishment: —

A circumstance which could not be omitted in the train of these reflections, and the mentioning of which need not be apologized for; since, (such is the happiness of this *our* social situation,) that an access of honour and reputation to any *one* member amongst us, cannot but inspire a pleasing pride and satisfaction into the breast of *every* individual.

May it be our business, as it is our duty, to perpetuate, as far as our endeavours can operate on perpetuity, *such* blessings and *such* advantages to the society; and therein, to the Church and Nation in which we are placed. Thus shall we discharge the debt of gratitude we owe to our

* The lectures on the laws of England were read in the Hall of All-Souls College, some years before Mr. Viner's benefaction was foreseen or expected, by the present worthy Professor; who still continues a fellow, and the ornament of that society.

Founder;

Founder; the debt of love, and patriotism, (in *our* sphere,) to our Country; and, with the addition of our praises and thanksgivings to Him, who is the author and fountain of all blessings, our debt of Gratitude, Love, and Devotion, (on this behalf,) to Almighty God.



The **E N D.**

LONDON, December 1759.

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OR, A

PARAPHRASE and VERSION

OF THE

NEW TESTAMENT,

With NOTES, and a PRACTICAL IMPROVE-
MENT of each Section.

The Following is an Extract of a Letter to Dr. DODDRIDGE, from the late GILBERT WEST, Esq., the celebrated Author of the Observations on the History and Evidences of the Resurrection, soon after he had received the first Part of the FAMILY EXPOSITOR.

REVEREND SIR,

“ SINCE my last, I have advanced pretty far in your FAMILY EX-
“ POSITOR, some Portion of which I read every Day, and intend
“ to read it on Sunday Evenings to my Family. After this I need not
“ tell you that I admire it exceedingly, as do also some very worthy
“ Clergymen in my Neighbourhood. The Translation, as far as I can
“ judge by my Memory, (for I have not compared it with the Original) is very exact and faithful ; the Notes, pertinent and judicious ;
“ and the Paraphrase, by connecting and reducing into their proper
“ Order and Arrangement, the scattered and dislocated Parts, like a
“ *Catoptric Speculum*, represents in it's true Symmetry and Proportion,
“ a beautiful Figure, which in its original Draught is wont to appear confused and distorted to an unskillful and superficial Eye. The
“ Improvements too are apposite, instructive, and full of genuine Spirit
“ of Candour, Piety, and a truly Christian Fervour. In short the
“ FAMILY EXPOSITOR is a great and useful Work, which will speak
“ of you, and for you, through the transitory Ages of this World, and
“ the endless Ages of the next. May God give you Grace, Health
“ and Vigour to complete it ! If the remaining three Volumes are to
“ be published by Subscription, I desire my Name may appear in the
“ List

“ List of those who, either out of Regard to the Author, or Esteem for
“ the former Part of so admirable a Performance, shall think fit to bear
“ a public Testimony to both ; which I should be glad to do upon all
“ Occasions. “ *I am, &c. &c.*

GILBERT WEST.

The following Sentiments are selected from the Author's Preface to his First Volume.

“ If any Thing can establish the Purity and Order, the Peace and Glory of the Church, and spread the Triumphs of personal and domestick Religion, it must be an attentive Study of the Word of God, especially of the *New Testament*, which is written with such a perfect Knowledge of human Nature, that our Admiration of it will rise in Proportion to the Accuracy with which it is studied.”

“ Though there are a thousand latent Beauties in it, which it is the Business and Glory of true Criticism to display, yet the general Sense and Design is plain to every honest Reader : who will easily perceive, that it is intended to bring us to God through Christ, in an humble Dependence on the Communication of his sanctifying and quickening Spirit, and to engage us in a Course of faithful and universal Obedience.

“ It is a Fact, that this Book has been, and still is, the grand Instrument of reforming a degenerate World ; and, in Proportion to the Degree in which this Evangelical Scheme is received and relished, it is evident, that the Interest of true Virtue and Holiness flourishes, and the Mind is formed to manly Devotion, diffusive Benevolence, and true Fortitude.

“ Would to God, therefore, that forgetting all Party-Names, and unscriptural Phrases and Forms, which have divided the Christian World, we might all agree to sit down together, as humble loving Disciples, at the Feet of our common Master, to hear his Word, imbibes his Spirit, and transcribe his Life in our own.”

CONDITIONS.

I. **T**HAT this Work will be elegantly printed in *Quarto*, on a new Letter and good Paper.

II. That it will be comprised in about 140 Numbers.

III. That a Number of this Work, containing twenty-four Pages of the *EXPOSITOR*, shall be deliver'd Weekly, at the Price of Six-pence.

IV. That all the Copper-Plates, (the engraving of which cost above One Thousand Pounds) shall be given *gratis* in the Course of the Publication.

V. Number I. was published on Saturday the third of November last, and the Work will be continued without Interruption.

SUBSCRIPTIONS are taken in by JAMES RIVINGTON and JAMES FLETCHER, at the Oxford-Theatre; and H. PAYNE, at Dryden's-Head, in Pater-noster Row, London.

